

Eventful Session of the Bishops Feature of Day in the Convention

As soon as the negro question is disposed of I shall go.

It might be well to state again what has been proposed, and first we have a statement from the negro himself as expressed in a memorial to the General Convention, which was prepared during the meeting held at Asbury Park, September 17 to 20, 1907. So far it has not come before the house, but being circulated among all the deputies it must have some influence on the results. Briefly it declares that the true solution lies in providing missionary districts under bishops of the colored race. They base this on their knowledge and full appreciation of the social and race conditions of the country.

Plans Suggested.

The plans suggested by the Diocese of South Carolina, East Carolina and Pennsylvania are not very unlike the above, except that Pennsylvania does not say that the bishop shall be a negro. The plan from that diocese is of a more comprehensive nature, intending to provide for any body of foreigners that might need special episcopal oversight. It simply makes possible the creation of missionary districts, with missionary bishops within the jurisdiction of other bishops. It is a provision for this question alone. They have even suggested that the three dioceses of North, East and South Carolina be made a missionary district, with the bishops of the dioceses of North Carolina, East Carolina and Pennsylvania as missionary bishops. Closely allied to this, though entirely different, is the movement to create suffragan bishops—that is, additional bishops under the direction and control of the diocesan bishop. While suffragans might be of service in many ways, the proposal to create them at this particular time is to answer the all-absorbing question. These constitute the moderate view. There are, of course, two extreme views—extremely radical, the other very conservative. The former has become well known as the "Arkansas plan."

Against this the Asbury Park Convention protested, saying: "We desire to express our unalterable opposition to any scheme which contemplates severance or rupture of the bond which now binds us to the church." The Arkansas plan, briefly, is to give the negro three bishops, the prayer book and a constitution and code of laws, and let them erect their own church. In the words of the Arkansas memorial, "we propose to offer it (the episcopate) to them absolutely and without qualification or condition." "If," the negro race would refuse for a time to accept the benefits we tender the responsibility will rest no longer upon the church."

May Not Decide.

The other extreme says let well enough alone and make no change except what already exists. Southern Virginia and Georgia have for some years found a negro archdeacon, with its annual conference, equal to the needs, and both dioceses are willing to continue.

Of course, no one can say positively what will be the outcome. From what is expressed by many members of the convention of both houses, it would not be surprising if the convention adjourns without any action on the matter. There are several reasons advanced by those who do not think it expedient to make a change now. Chief among them is that the church is not ready yet. It will not have the whole matter thoroughly discussed and let it lay over and be taken up through the church papers during the next three years. During that time there will be a real opinion formed, and the next year the church will be in a position to act intelligently. A deputy from the West said, when asked his opinion on the matter: "I have no opinion, except that the South ought to be given the opportunity to settle the question, or at least to have their say shall be done. We have no negro problem, and have no business to interfere unless the South either refuses to act or proves herself incompetent." This was a just, and others who much the same way. But time alone can give the answer.

If the preamble will give it a chance this question will come up to-day.

Work of Bishops.

In the House of Bishops yesterday was a day of great interest to the Western States. As is reported elsewhere in this paper, yesterday three new missionary districts were erected in the West and the others so arranged as to make all conform to the Bible lines. The action was a natural and logical outcome of the wonderful growth of the Northwest in the past ten years. One instance can be cited: Shortly after the great crisis of 1898 there were only about 400 people in Nevada; to-day there are more than three times as many, drawn there by the wonderful copper finds. Goldfield, Nev., a town only three years old, has a population of 25,000 or more. As people as well as the Northwest, attracted either by the minerals, especially copper, or by the agricultural opportunities produced by the irrigation of the plains. The church has evidently learned a serious lesson from the Middle West, and is now wise to repeat her blunder. She sees a great opportunity ahead, and is seizing it. This rearrangement will have a wonderful influence on the people of the Western States for they often have much State pride.

For instance, we are told that the people of the Eastern part of Nevada and Western part of Colorado do not relish being in the district of St. Luke. They feel that the church will grow greatly under the new arrangement. Only one step more is needed now to complete the policy so wisely inaugurated, that is to grant the petition of the Diocese of Oregon to make a mission district out of the eastern half of the State.

It was also a wise move in a right direction when the United States of Brazil was made a missionary district. If the board of missions can only find it in their power to increase the appropriations to this work Bishop Kinsolving will be able to enter into the great cities of the republic and plant the church at an opportune moment. All these things indicate a healthy growth, and that the church has been filled with the right spirit, that of extension, of going out to do the work of God, trusting in His power to provide the means to carry out that which He has put into the hearts of men to do.

Again the afternoon was given up to a joint session of the two houses to hear about and consider the missions.

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"Berry's for Clothes."

FASHIONABLE WEAR FOR MEN AND BOYS.

If you are "not particular" about your clothes—come here and we'll be particular for you. Some one must be if you want to do yourself justice.

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All the other dressy things to go with the suits.



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MEN'S & BOYS' OUTFITTERS.

IMPORTANT CANON ON PROVINCES AS ADOPTED BY BISHOPS YESTERDAY

Section 1. The diocese and missionary districts of this church shall be, and are hereby, united into provinces as follows:

(1) A province, consisting of the Dioceses of Maine, New Hampshire, Vermont, Massachusetts, Western Massachusetts, Rhode Island and Connecticut.

(2) A province, consisting of the Dioceses of New York, Long Island, Albany, Central New York, Western New York, New Jersey and Newark, and the Missionary District of Puerto Rico.

(3) A province, consisting of the Dioceses of Pennsylvania, Maryland, Delaware, Virginia, Southern Virginia and West Virginia, the Diocese of North Carolina, East Carolina, South Carolina, Georgia, Florida, Alabama, Mississippi, Tennessee, Kentucky and Lexington, and of the Missionary Districts of Asheville and Southern Florida.

(4) A province, consisting of the Dioceses of Ohio, South Carolina, Indiana, Michigan, Illinois, Minnesota, Iowa, Nebraska, Montana and Colorado, and of the Missionary Districts of Duluth, North Dakota, South Dakota, Kansas, Nebraska, Colorado and Wyoming.

(5) A province, consisting of the Dioceses of Missouri, Kansas, Arkansas, Louisiana, Texas, Dallas and West Texas, and of the Missionary Districts of New Mexico, Salina and Oklahoma and Indian Territory.

(6) A province, consisting of the Dioceses of Oregon, Washington, Idaho, Nevada, Utah, Arizona, Alaska, Honolulu and the Hawaiian Islands.

(7) A province, consisting of the Dioceses of California, Los Angeles and Oregon, and of the Missionary Districts of Olympia, Spokane, Sacramento, Utah, Nevada, Idaho, Arizona, Alaska, Honolulu and the Hawaiian Islands.

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provinces shall be a Provincial Synod, which synod shall be composed of two houses—a Provincial House of Bishops, embracing all the bishops residing within the bounds of the province having seats and votes in the House of Bishops of the General Convention, and a Provincial House of Clerical and Lay Deputies, chosen by the several dioceses and missionary districts.

Section 6. The bishops in each province shall elect one of their number to be primate.

Section 7. The Provincial Synod, when duly constituted, shall have power to make such regulations, rules and orders, providing for its own organization, regulation and government; second, for the institution and government of a Provincial House of Clerical and Lay Deputies; third, for the development and regulation of its educational institutions; fourth, such other matters as concern the general welfare of the church within the province; and fifth, to exercise such other powers as shall be conferred upon it by the constitutional power of the General Convention or of any province within the province.

Section 8. Within each province shall convene the bishops of the province for the purpose of electing a primate for such term of years as the synod may subsequently determine.

Section 9. The primate of each province shall summon the Provincial Synod to meet at some convenient place in the province within eighteen months after this canon takes effect.

Section 10. In the Provincial Synod the House of Deputies shall consist of the four clerical and the four lay deputies of each diocese or missionary district, elected by the House of Bishops in the last preceding General Convention, together with four clerical and four lay deputies from each of the missionary districts elected by the House of Bishops. (If there be no meeting of the convention of a district before the assembling of the synod) elected by the Bishop's Council of Advice. The Provincial Synod when thus constituted shall have power to make such regulations, rules and orders, providing for its own organization, regulation and government; second, for the institution and government of a Provincial House of Clerical and Lay Deputies; third, for the development and regulation of its educational institutions; fourth, such other matters as concern the general welfare of the church within the province; and fifth, to exercise such other powers as shall be conferred upon it by the constitutional power of the General Convention or of any province within the province.

Section 11. All other canons or parts of canons, conflicting with the provisions of this canon are hereby repealed.

Washington. In 1905 Olympia gained 16 per cent in communicants and 15 per cent in 1906.

Since Oregon (which has been, is, and for many years will be, essentially a closed field) made the mistake of organizing as a diocese, it has been crippled for lack of outside aid. The present situation is that Oregon receives a grant of \$2,400 from the general board, but returns to the general church \$1,600. Missionary apportionment pays it, with other sums from the Sunday school, Lenten offerings

and the Triennial Woman's Offering, which brings the average of the amount returned annually up to the amount of the grant. As a matter of fact, Oregon, by its process of returning with its right hand what it receives with its left, is in the position of receiving no financial aid whatever from the Board of Missions. It has simply stood alone, with the aid of whatever private gifts the women can be prevailed upon to procure, and in its small and feeble way has been self-sustaining.

TO ELECT NEW BISHOPS

The Upper House Spends Busy Day and Completes Much Important Work—Canon on Provinces Adopted—Church in Brazil.

Perhaps the busiest session of the convention, certainly so far as results were obtained, was held by the House of Bishops yesterday morning. The House of Bishops, representing the House of Bishops, the Bishop of Central Pennsylvania, the Bishop of Rhode Island, the Bishop of Lexington, and the Bishop of Los Angeles, and the Bishop of the Hawaiian Islands, met in the House of Bishops, the committee to report to the next convention.

The House of Bishops considered in detail the petition for the admission of Missouri to the church, and the House of Bishops, representing the House of Bishops, the Bishop of Central Pennsylvania, the Bishop of Rhode Island, the Bishop of Lexington, and the Bishop of Los Angeles, and the Bishop of the Hawaiian Islands, met in the House of Bishops, the committee to report to the next convention.

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